science, or the Jew, Durkheim, stimulated new ideas in the study of human society, or the Jew, Worms, established the International Sociological Institute, or the Jew, Husserl, initiated a new movement in logic and metaphysics—these are contributions freely given to civilisation as a whole and, in civilised times, as freely received. Who cares, and who should care, when considering L6vy-BruhTs work on the mind of the primitive or Leon's life of Fichte or Cassirer's history of the theory of knowledge or Brunschvicg's edition of Pascal or Samuel Alexander's massive defence of the realistic attitude in metaphysics which begins with space-time and ends in Deity—who cares and who should care that these men are Jews, and as such have given of their best to the world? And the list could be extended ten-fold. It is not only that the Jew is in every movement, old and new. It is that he is there as an integral part of the movement, a powerful leader, a faithful comrade, a courageous follower.

As an instance of the part taken by Jews in the humbler, but possibly in the last analysis more important, work of secondary interpretation rather than primary discovery, one may note the part taken in France by the centres of publication and discussion put to the service of the community by Jewish savants. In France the traditions of Renaissance humanism survive undisturbed, and the study of philosophy has always been a part of the official system of national education. But

it would be difficult to overestimate the assistance given to the maintenance of philosophical thinking by such reviews as the *Revue philosophique* directed now for many years by Levy-Bruhl, or the *Revue de M&aphysique et de Morale* founded and edited until his recent death by Xavier Leon; and to the latter is due too the " Societe frangaise de Philosophic " (with its Bulletin now in its thirty-fifth